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Letter from Rome.

The following letter from Rome, written by an American gentleman who has been passing the winter there, will be read with interest. The writer of it is, we think, in error respecting the Pope's having everything his own way, especially in England. We are inclined to think that Archbishop Hughes' prospects for a cardinal's hat are still promising.

"ROME, February, 1851.

"ROBERT BAIRD, D. D.

"*Dear Doctor*,—A few copies of the admirable monthly journal of the CHRISTIAN UNION were given me a few days since by an American traveller, and I assure you they were as water to a thirsty soul. They are the first numbers I have seen of this publication, and, save a few copies of religious papers lately brought along by travellers, the only religious publications from any Protestant country I have seen for fourteen months. I cannot describe to you the consolation I feel in reading your journal, to see that our churches are waking up to the duty of laboring for the conversion of Romanists in the United States. Here at Rome the arrogance of the Romish Church is unbounded; they are boasting over their progress in England as if the country was certainly to be theirs in two or three years. This is the time they allow to England to complete her conversion. The United States they count upon with the same certainty, though at a more distant day.

"I do not wonder at this revived confidence of the Romish Church. I see not how they could be otherwise than elated with their recent triumphs. They have perfectly triumphed over France in the unconditional restoration of the Pope; they have received guarantees from Austria and Russia, as well as from Spain and Naples, for the subjugation of the country, in case the French withdraw. They see crowds of English flocking here to receive the sacrament from the Pope. The Cabinet has lately had assurances, through the British Embassy at Paris, that no aggressive measure will be adopted by the English Parliament in the case of Cardinal Wiseman. They

have arranged matters in Piedmont favorably for the Romish Church; and they have Bishop Hughes here preaching every Sabbath to a large congregation of English and Americans, in favor of Roman Catholicism. Several young Englishmen have lately gone over to Romanism, though not under his influence. They came here well prepared to take the step; and many more are in a fair way to follow them. All these things kindle the zeal of the priests to the highest point; and it is said that there was never so much activity among them as this winter in proselytizing. In fact, they are having a Romish revival here; and they have no doubt whatever as to the rapid decline of Protestantism. In these circumstances you will not wonder that we few American Protestants residing here, are greatly comforted to get hold of some religious publication giving us cheering intelligence of movements on the other side in the United States.

"When I say that the glorying of the priests is not surprising, it must be remembered that they are, as a body, in profound ignorance of the evidences of spiritual progress in the Protestant world. They refuse to see what every Evangelical Protestant who visits Italy easily discovers—that the faith of the Italians in Romanism is declining more rapidly than Puseyism is advancing in England; they have no suspicion that the recent waking up of England to the Papal aggression may prove, under God, for the purification of the English Church, and for the salvation of the country; they do not dream that in America the converts from Romanism to pure Christianity are as fifty to one of the converts the other way; nor can they ever learn that there is an organic vice in Jesuitism that breaks out in premature and revolting acts of despotism, as surely as they get very near some high object of their ambition, and causes a popular reaction against them. They consider our old friend Bishop Hughes an oracle of wisdom, and wonderfully eloquent. In comparison with the English Papists who have preached here lately, he is certainly very good—for the English were silly. I have heard much better preaching than theirs from uneducated colored men in the United States.

"I cannot believe, however, that the glib, colloquial, and illogical discourses of Bishop Hughes will turn any of our Americans to his faith. There are some of our young countrymen here seriously smitten with the attractions of Romanism—in the way of music and the fine arts; but I hear of none among them who are particularly pleased with the pulpit efforts of the American Archbishop. His preaching is a novelty here. The church selected for him is in the English quarter of the city, and his subjects are announced in hand-bills left at the hotels and reading rooms. He preaches also at two o'clock, after the Protestants have satisfied their consciences by hearing morning service in their own churches; so it is not surprising that he has a large audience. Nobody could, apparently, take the attention of the

audience in better part: it would be cruel to diminish aught of his self-sufficiency on these occasions, for it is now confidently rumored that his chance of being made a cardinal is over for the present. The only ground upon which the expediency of the measure was advocated in the College of Cardinals was, that the Pope might thus diminish the offence of Cardinal Wiseman's appointment, and bring American toleration to bear upon the popular feeling in England. But now the Papal court is perfectly reassured as to the course of the British Government, and sees no occasion for such a move in the United States. Such, I am credibly informed, is the tone of the Vatican at present.

"Several young Englishmen, yesterday, received the great honor of a candle presented them in the Sistine Chapel, by the Pope. This farce of Candlemass is the continuation of the old Pagan festival called the Lupercal, in honor of the goddess Juno, who was worshipped by the Romans under the name of Februa. The city was illuminated on that occasion, and there were torch-light processions. In the fourth century the Bishop of Rome turned the festival to the honor of the Virgin Mary, and called it '*the purification of the Virgin.*' It is one of the most childish performances in the whole circle of Popish mummeries; yet the Sistine Chapel is always crowded to see it, and the new perverts are eager to receive a candle from the hands of the Pope, and walk in the procession which makes the circuit of the royal hall. While the gentlemen spectators were kept waiting outside of the chapel, in the hall, until the privileged and the ladies should arrive and take their seats, a brilliantly dressed officer came up with a lady on his arm, and attempted to pass the guard. Both were stopped; they remonstrated, and the attention of the crowd was drawn to them: finally, the guard suffered the lady to pass, though not perfectly in the chapel dress; but the officer must wait. 'No! no!' exclaimed the lady, 'he must come in—he *must* come in: he's going to have a candle!' Her eager manner, and loud important tone in announcing the fact that the gentleman was to have a candle, set the guards and the crowd laughing, and made the whole thing appear supremely ridiculous. She conquered, however, and dragged the bedizened officer in after her to get his candle. He carried his candle well, too, as though he thought it glory enough for one day. The Englishman at the tail of the procession, on the contrary, looked rather sheepish. There is hope for him yet."

Something Wonderful.

We give the subjoined article from the Williamsburg Times of February 19th. It purports to be a brief sketch of a Discourse of a Mr. Thompson,

before the Catholic Institute of that city, ON REFORMERS AND REFORMS—a subject which to Rome's ears can never be made to sound agreeably. Most certainly, if Mr. Thompson did say what is here attributed to him—and it is quite likely that he did, for it is very much in the style in which Archbishop Hughes has talked here in New-York, and is now talking at Rome—he did say some wonderful things.

One scarcely knows which most to pity—the ignorance or presumption of such men. We have long ago come to the conclusion that the Romanists—the hierarchy as well as the people—are far less acquainted with Protestantism, its history, its doctrines, and its state and prospects, than they have had the credit of being.

“CATHOLIC INSTITUTE.—MR. THOMPSON'S LECTURE.—The subject lectured upon was Reformers and Reforms. He said, in commencing, that the time was past when it became necessary for a Catholic lecturer to appear as an apologist, the Catholic religion being more respected; while Protestantism is declining, and will soon be no longer known. It is adhered to only by a few antiquated old ladies and gentlemen, and salaried ministers.

“The Reformation of the sixteenth century accomplished nothing. The banner of the Church (Catholic) bears the motto, ‘God rules and should rule.’ Methodists, Baptists, &c. are composed mostly of nothingarians, who do not think, either because they have no brains, or because they do not use them. [It struck us that this ought rather to be commended by the lecturer; for if it be true, they do not commit the heresy of private judgment.—Rep.] Protestantism has necessarily produced reforms, he continued; but he stoutly denied the word reform to be used correctly when applied to Protestant movements. Luther denounced the Pope because he withheld from him honors which he coveted. He contended that all the result which Protestantism has achieved is transcendentalism; and having asserted this, he battled away against transcendentalism, Theodore Parker, and the Greeley press, right merrily. Having demolished this, he attacked the free school system, giving to the audience the chief points of the controversy carried on in the *Times* some time since, which our readers probably remember. We have neither time nor inclination to follow him through his assertions, oft repeated, of the light, peace, and conservatism to be found in the Catholic Church, or to recapitulate the evidences relied on to prove that Protestantism naturally leads to infidelity. The gist of the matter was the Catholic Creed: viz.—there is no church but ‘*The Church*,’ no good but ‘*The Church*,’ truth nowhere but in ‘*The Church*,’ salvation nowhere without ‘*The Church*;’ all things, ideas, matters, and opinions, emanating otherwise than from ‘*The Church*,’ are heretical, dangerous, and to be overthrown.”

The two Converts,

Or an account of an interview between a Romish priest, lately a clergyman of the Episcopal Church, and a converted Roman Catholic, now Irish Missionary in the city of New-York, in the service of the American and Foreign Christian Union.

Ever since I first heard that the Rev. Mr. ——— had taken the creed of Pius IV. in exchange for the "Thirty-Nine Articles," I desired very much to see him, and ask him the reasons which induced him to renounce those doctrines which I myself had lately embraced. Accordingly, in the early part of last December. I called at his house, and asked if the Rev. Mr. ——— was at home.

On being told that he was, and that he could now be seen, I walked in, and was met by Rev. Mr. ——— himself in the hall. As soon as he understood the object of my visit, he opened the parlor door; we both walked in, sat down on the sofa together, and commenced the following conversation :

Missionary. "It has come to my knowledge, Rev. Sir, as well as to that of others, that you have left the ministry of the Protestant for that of the Roman Catholic church. You will doubtless say, that reason and revelation induced you to take this step and, that now; both are on your side. I was born and educated in the Roman Catholic faith; firmly adhered to it while I knew no better, and renounced its errors only when after a long and careful examination I found it entirely destitute of any support in the Word of God.

"Now then, let us take up that Word, place it here between us; and as we both profess to be enlightened by its teaching, examine whether its testimony be on your side or on mine."

Priest. "Let me tell you, Sir, that Protestants have no right to form any opinion on Holy Scripture. The Church alone must teach its true meaning: Now, Protestants have despised the voice of the Church, therefore they disobey CHRIST, who said, "He that despiseth you despiseth me, &c.

"Thus, you perceive, Protestants having turned a deaf ear to the voice of the Church, proclaimed themselves errorists and schismatics."

Mis. "This mode of treating the subject, Rev. Sir, may appear a very successful one in your eyes, but I assure you it has but little weight in my opinion. For, to say that Protestants have no right to form any opinion of their own respecting Holy Scripture, is to utter what must for ever remain a weak and unsupported assertion, until you can show that the sole and exclusive right to the perusal of the Blessed Gospel was committed to one particular class or party, when, on the contrary, it was designed to enlighten and comfort all men; "Barbarian, Scythian, bond and free." I shall now show you, Rev. Sir, how that it is the Church of Rome, not the Protestant church, that has disobeyed the voice of the true Church, and thereby is become apostate."

Pr. "Pooh, man, you are mad; you never can show that."

Mis. "Hear me a little more patiently, and answer this question. Did not the twelve Apostles, and their pious proselytes, with JESUS CHRIST the eternal Son of God, at their head, constitute a very respectable, as well as orthodox Church?"

Pr. "Certainly they did. That was the true Christian Church."

Mis. "Very well; and now, did not CHRIST Himself, and afterwards his inspired Apostles, set before the world the voice of their Church, contained in the Holy Scrip-

tures—the infallible rule, as well as voice of the Christian Church, throughout all ages? You well know that Protestants receive the Bible as the sole Rule of their Faith. Roman Catholics do not; and in not doing so, is it not evident that the Romish Church is that apostacy foretold by St. Paul, and described by St. John in the Apocalypse?"

Pr. "But, look at the Apostolic succession, which is only found in the Church of Rome, and which none of your Protestant churches can pretend to."

Mis. "And what is there to admire in those profligate pontiff's, who, for centuries, persecuted the saints of God, and disturbed the peace of Europe?"

"You cannot but have read that pope Honorius was a heretic, and excommunicated by Hilary, bishop of Poitiers. That three popes at one time cursed each other, contending for the chair of Peter. That John XXIII. was deposed, after having been accused by his Cardinals of murder, blasphemy, and adultery. That Alexander VI. was the father of five children by the courtesan Rosa Vanoza, one of whom, the infamous Ceasar Borgia, he made archbishop of Valencia, and bishop of Pampeluna. Time would fail me to describe the vices of the Gregorys, the Martins, the Urbans, and the Innocents. What honor does religion acquire by the lives of such wicked monsters, or why mention as members of the Church of CHRIST, men like those who were a disgrace to humanity?"

Pr. "I tell you if you do not return to the bosom of the Church you may expect some great calamity. Pray that you may be directed to submit to the decisions of that Church which you now disregard."

Mis. "Never, sir, never will I return to the bosom of a Church filled with so many soul-destroying errors as the Church of Rome manifestly is. Never will I allow myself to be cheated out of the rich inheritance secured to me in the Testament of my Heavenly Father. How could I, with the Scriptures of Divine Truth open before me, ever again believe in your doctrines of Transubstantiation, Prayers to saints, Purgatory, Auricular Confession, and other like dogmas, which are not only not found in the Bible, but plainly condemned by it?"

Pr. "Did not CHRIST say, '*this is my body.*' What do these words mean?"

Mis. "They mean, '*this signifies my body,*' and no more."

Pr. "Oh, nonsense, could not CHRIST easily have said, '*this signifies my body,* as well as *this is my body*?"

Mis. "So He did, sir, for you ought to know, that the Greek word *ἐστι* (is) also expresses the meaning of our English word *signifies*, as you can see in Gen. 41 : 26, 27. Matt. 13 : 38, 39. John, 15 : 5, and in many other places, as well in the Greek authors, as in the Holy Scriptures."

Pr. "I'm not very certain of that; however I'll examine it very soon."

Mis. "Again, sir, if as your Church says, CHRIST's real body and blood were taken under the appearance of bread and wine by the Apostles at the last supper, is it not evident that he must have died *before* he came to Mount Calvary—a thing which is nowhere to be found, but yet which the Church of Rome is forced to maintain in order to support her unscriptural doctrine of the Real Presence of CHRIST in the sacrament."

Pr. "Well now, I'll have no further controversy with you. All I say to you is,

return to the bosom of the Church—if you do not you may expect that some great disaster will befall you.”

Mis. “I am already in the true church of CHRIST. *Your church* may go on to the end of time ‘teaching for doctrine the commandments of men;’ but these will still remain errors. It is *you*, sir, who, I am assured, have left the communion of the pure Gospel Church; and, as you value your soul’s salvation, I entreat you to return quickly to her embrace. Rome, indeed, will dazzle and deceive you by the splendor of her ceremonies, and the plausibility of her dogmas; but never, sir, will you learn of her ‘the truth as it is in JESUS.’ She cannot—she dare not—teach you to put your full and entire trust in Him, ‘whose blood cleanseth from all sin,’—who is the One and Alone ‘Mediator between God and men, the Man CHRIST JESUS.’

“O, sir, ‘Come out from her;’ leave the Missal, take up the Bible, and you will receive from its blessed pages—what Rome can never bestow—the peace of soul ‘that passeth understanding;’ which constitutes at once the happiness and the hope of a Christian; and which, thanks be to God, I have long continued to enjoy.’ Rev. Mr. ****, after a few moments silence, suddenly said, ‘Well, my friend, if the Protestant Faith makes you so happy, then remain a Protestant.’ He would say no more; and after a hearty shake of the hand, we parted.

P. J. L.

Erasmus.

The portrait of this eminent man forms our illustration for the present number. Some account of him may be of interest to our readers. He was born, in the year 1467, at Rotterdam; his family name was Gerard but he translated it into the Greek, according to the custom of the day, and was always known by the name of Erasmus. At the age of twenty-five he was ordained priest, and afterwards studied at the University of Paris, and at Oxford, where he made the acquaintance of Latimer, Sir Thomas More, and other distinguished men. By the commencement of the sixteenth century Erasmus had acquired the reputation of being one of the most eminent men of letters in Europe. During the succeeding ten years he resided, in various localities in Germany, France, Holland, and Italy, making occasional visits to England. Various literary enterprises occupied his pen during this time. He was for some time tutor of Alexander, the natural son of James IV of Scotland; and was afterwards, for about two years, Professor of Greek at Cambridge University, in England. The most important undertaking of his life, however, was his publishing, in 1516, an edition of the Greek New Testament. This was a work of great and protracted labor, which, as he himself said, helped to undermine his health. It was the first time that the sacred volume had ever been printed in the original: previously it had existed only in manuscript. This edition was for a long time the standard one throughout Europe.

The part which Erasmus took in the Reformation is one of the most interesting features of his life. That he sympathized deeply and earnestly with Luther and his associates, is evident; but the natural timidity of his disposition made him shrink from an open agreement with them, and defence of their tenets. The monks used to say, and with some truth, that Erasmus laid the egg, and Luther hatched it. Notwithstanding the controversies which they had on various philosophical points of difference, these great men entertained a high respect for each other; and must have felt that they were engaged, though not with equal prominence, in the same noble work.

Erasmus died at Basle, his favorite place of residence, in the year 1536. He was buried in the cathedral, and a handsome monument was erected to his memory.

Gems.

For wolves to devour sheep is no wonder; but for sheep to devour one another is monstrous and astonishing.

Anon.

Man's adamant heart will not be softened until steeped in the blood of CHRIST.

Arrowsmith.

If thou hast not the blood of CHRIST at the root of thy profession, thy profession will wither.

Wilcox.

Live not so much upon the comforts of God as upon the God of comforts.

Mason.

One leak will sink a ship, and one sin will destroy a soul.

Bunyan.

The guilt of one sin is a greater misery than the burden of a thousand crosses.

Charnock.

The comfort of a Christian lieth not in his own fullness, but in CHRIST'S.

Cole.

He that hath slight thoughts of sin, never had great thoughts of God.

Owen.

Faith makes us draw all our comforts from a fountain that will never fail.

Halyburton.

They only are wise who are wise to salvation.

Goodwin.

No man dare ask of God so much as he is ready to give.

Luther.

I have had much in my own hand, and lost it all, and saved nothing; but what I have put out of my hands I have saved.

Luther.

Boston quotes from an old Greek courtier (who was, when aged, converted, after his political downfall and ruin for this life,) this seeming paradox: "I had perished, unless I had perished."

Popish Miracles.

We have certainly no desire to occupy many of our pages with the jejune and ridiculous accounts of miracles which the Roman Catholic papers—even our Freeman's Journal, the organ of Archbishop Hughes, as is believed,—so often contain. And yet it is proper that Protestants should know what is going on in the Papal world. We therefore subjoin a notice of a miracle which has lately been reported in France, and which has been published in English in a respectable Romish newspaper. The perusal of such a document should excite pity for these poor, ignorant people, and excite to prayer and effort in their behalf, rather than contempt and aversion. If God has given us greater light, and caused us to know His word, which contains a clear and full revelation of his will concerning us, and of the way of eternal life “through faith in CHRIST JESUS,” let us be grateful, humble, and deeply solicitous for those who have not like advantages. At the same time, it is impossible not to feel indignant at the conduct of those who affect to be the Spiritual Guides of these poor people, and who must know that they are teaching them to believe absurd falsehoods, and debasing delusions, when they encourage them to believe such miracles.

MIRACULOUS PICTURE IN FRANCE.—*La Commune*, of Avignon, gives the details of an apparently well-authenticated miraculous occurrence of a most striking character, at the little church of the Calvary, Saturnin-Lez-Apt. On Wednesday, the 18th ultimo, a resident medical practitioner, M. Clement, was summoned by the curé of St. Saturnin, to examine and report upon a remarkable exudation of a red color, that had made its appearance on the wounds of CHRIST in a picture representing the descent from the cross. The doctor, on arriving at the church, had to make his way through a dense crowd of people who filled the body of the sacred edifice, and who appeared most powerfully affected. He was requested to ascend the altar, and touch the exudation. He did so; after having manipulated and tasted it, he pronounced it to be human blood. Taking a white linen napkin, he applied it to the wounds, and the blood, which seemed to have been staunched, appeared afresh. He then satisfied himself that the picture was firmly attached to the wall; that it had not been disturbed, and that the exudation had not come through the varnish of the picture, the surface of which was unbroken. A report officially made to the local authorities states that, on Monday, the 6th ultimo, upwards of 600 persons witnessed the exudation of the blood on the wounds of the CHRIST in the picture in question. It describes the profound impression made on the vast multitudes who were flocking to the church, attracted by the accounts of the miracle, and of the measures necessary to be taken to maintain order amongst them. On Thursday, the 19th ult., the sub-prefect of Apt made it known that he had himself visited the locality for the purpose of satisfying himself on the subject of the reports in circulation; that he had recognised the trace of blood on the wounds, and had seen the stains left by them on several linen cloths. He also visited a poor and pious girl, whose prayers were believed to have been the cause of this miracle, and who regarded it as a proof of Divine mercy. He ascertained

that the miracle had been taking place several days before it was made public—and he was assured by the holy maid that it would probably be again manifested on the Wednesday following. This took place, and is stated to have been witnessed on that morning by the writer of the article from whence we extract these particulars; as well as by the civil authorities of the district, and the archbishop of the diocese, with a number of his clergy. On this occasion the witnesses described to the archbishop in detail all they had seen. The sub-prefect declared that he had been the first to approach close to the picture, and to see the blood forming itself in limpid and pearly drops upon the wounds, with a sort of bubbling plainly perceptible to the eye. The wound in the side had been wiped by him with a white linen cloth, which was stained with the blood, and when attentively examined both with the naked eye and with a glass, it presented the exact appearance of a real wound in living flesh, and from which the blood had just been wiped. These gentlemen, as well as two medical men, Dr. Camille Bernard and the above-named Dr. Clement, together with several other persons, corroborated the declarations previously made, and decided on drawing up a report to be addressed to the superior civil authorities. Such are the facts as stated in the Avignon paper. *Le Mercure Aptésien* informs us that a fourth effusion had taken place in the presence of a large number of persons; that the archbishop had celebrated mass and preached an eloquent discourse in the church, which was crowded to excess, but no formal ecclesiastical decision had as yet been given on the subject. Two workmen had been sent for to take down the picture; its back had been carefully examined, but no marks were apparent in the canvas at the spots corresponding to the wounds; no traces of moisture were discovered, no openings in the picture, nor any indications of liquid of any kind having been applied. Several extraordinary conversions of sinners had, we are told, been operated by the miracle.

Catholic Standard.

A Romish Pastoral, No. 3.

MR. EDITOR,—After a long time, I send you my third and last article on this ecclesiastical novelty.

The next noticeable feature in this document is *the supremacy claimed for Peter*, as “the Chief Pastor,” or Pope, whose office, the bishops assert, “is fundamental and essential to the Church.”

The Pastoral reads thus: “CHRIST, our Lord, promised to Peter that he would build his Church upon him.” This language lays down Peter as the foundation upon which the Church is built.

To say nothing of the etymological difficulties of the Papal argument, in wresting the terms, Petros and Petra, so as to make them harmonize in gender, and thus construct them into a synonym—a metempsychosis of genders peculiar to Rome—I ask the candid reader to test this theology (should it not be *Petrology*?) of the bishops, by applying it to a kindred passage in 1 Cor. 3: 11, and reading the same with the necessary substitution of the bishops, thus: “Other foundations can no man lay than is laid,”—which is, not “JESUS CHRIST,” but Simon Peter.

And again: read in Eph. 2: 20, Simon Peter himself, not JESUS CHRIST, “being the chief corner-stone.”

If the theology of the Pastoral on this point is correct, then Simon Peter, and not the LORD JESUS, is the "stone, the tried, the precious corner-stone, the sure foundation upon which the Church is built."

But not to press this exegesis of the bishops in the interpretation of parallel passages, let us see how this assumption of the Pastoral, a *petitio principii* in the Papal argument, harmonizes with the *acts* of their Pope, Peter. Is there a correspondence or unity between the acts of the apostles and the history of the Popes? We turn to the record. How does that read?

1. In the first official act of the Apostles, viz. the election of one to fill the place from which Judas by transgression fell, *they*, that is, the apostles, and not Peter, both nominated and chose one to fill the vacancy. Where is the primacy of this prince of the apostles, in this equal vote?

2. In the matter of sending messengers to Samaria, where Philip was preaching with such wonderful results, the apostles sent Peter and John. Where was Peter's supremacy in being sent? But the Pope now sends Cardinal Wiseman to England, and will send back to this country the Cardinal Archbishops, Hughes and Purcell.

3. In the first apostolic, and, therefore, normal council of the Church at Jerusalem, touching the heresy that converts to the Christian faith must be circumcised—what was the position of Peter, the chief master of these bishops? James was the moderator. Peter, Barnabas, and Paul, discussed the question. Then, at the close of the debate, the moderator gave his views, in which the whole council seem to have concurred. Accordingly, they, that is, the apostles and elders, with the whole Church, *these*, and not Peter alone, sent chosen men to Antioch, with the result of council, drawn up in due form. Does the position of Peter, in this council (a general and oecumenical one, if ever there was such a council,) correspond with the relation which Popes subsequently sustained to such bodies? *Credat Apelles*—let a Papist believe it; but so a plain, common sense view of the passage does not teach us.

4. We next find Peter, this pattern of a celibate priesthood, *leading about a wife!* Was this only a liason of the apostle, which, like the heroine of the poet of Mantua at Carthage, he called matrimony, "*conjugium vocal*," and thus with a *name* covered up the crime, *hoc prætexit nomine culpam?* Or, had Peter a right, as a bishop, to be the husband of one wife? If the *former*, then this primate fixed an indelible stain upon the escutcheon of a virginal priesthood. If the *latter*, then the theory and proforma practice of these clerical celibates have been a most mendacious commentary on the doctrines and lives of the apostles whose teachings and example they profess so infallibly to follow.

5. We next find, on the authority of Paul, that Peter had a limited charge, viz. the preaching of the Gospel to the Jews, or in Scripture language, "the Gospel of the circumcision," while Paul was the great apostle to the Gentiles.

This fact, if it shows any thing as to supremacy, shows that Peter was not certainly in a superior position to that of Paul; this last apostle having the more important charge, one from which most of the early Christian Churches were gathered.

If Peter was Pope, he was a Jewish primate, while Paul, by parity of reasoning, was a *Gentile primate*; and so we have, in the case of Peter and Paul, a primordial schism of the Papacy, with two rival Popes, instead of four, as in the fourteenth century.

6. Peter, if Pope, was a very tolerant one, and lenient, too, in allowing Paul to exercise his apostleship for three years, before he went to Jerusalem, (was it to be consecrated?) and especially so, as Paul, on the Papal assumption, had the authority to declare that "he was behind the very chiefest of the apostles, *in nothing*." In nothing? Not in the *signs* of an apostle? Nor in the apostolic office? No, in neither. If, therefore, Paul affirms all this, who may presume to degrade *his* apostleship by elevating Peter to the supremacy, when, in nothing, was the former *behind* the very chiefest of the apostles?

I notice but one more of the remaining dissimilarities between primitive apostolic customs, and Papal practice, and that is, the style of address in their official papers.

The apostle Peter, in his two Epistles, is content to speak of himself as a *servant*, an apostle of JESUS CHRIST. But Pio Nono, the present Pope, just thirty days after the tiara, presented by Napoleon to Pius VII, had been placed upon his head, at his coronation, introduced himself to the Italians thus :

"Pope Pius IX to his most faithful subjects," and then "ordains and decrees that the early days of our Pontificate be solemnized with [sundry] acts of sovereign grace." Judging from the style of the record, which is an apostle of the meek and lowly JESUS? and which is "his Holiness?" Is such language synonymous with apostolic meekness?

I leave this feature of the Pastoral with a single remark. Either Peter had very erroneous views respecting the dignity becoming his position, and, consequently, left us a very imperfect example of apostolic etiquette, or these so-called successors have very poorly comprehended his views, and as poorly have they imitated the example which he, and the rest of the apostles, left on record for our instruction.

The Pastoral next ordains a collection for "the exiled Pontiff," "*in all the Churches in the United States*." (I suppose, in their stinted charity, the bishops mean "all the *Roman Catholic Churches* in the United States." Or do they, in their intolerant bigotry, reject the idea of any other Church besides the Papal? The latter, of necessity.) This collection was taken on the first Sunday of July, 1850, the hierarchy among us choosing a day so near our national jubilee, because they would teach American hearts to forget the scenes of '76, in the overflowings of their sympathy for a foreign potentate, the "Chief Pastor," who fled unpursued, disguising, or attempting to disguise, a transparent character in the livery, literally, of "an hireling," leaving *his flock*, because — because he was unwilling, like the Master, to lay down his life for the sheep. The result of this decree was a collection, on the day specified, of \$25,978.24; the diocese of New-York contributing of this sum, \$6,237.41—a fraction more than one-fourth of the whole amount.

The next grave point to which the Pastoral calls our attention, is the question submitted by Pio Nono to the bishops for their counsel, namely, "Whether the Virgin Mary was preserved by divine grace from all stain of *original sin*."

Papists in their devotion to Mary, have *perfected* the character of the goddess with this single exception. See the process of deification. St. Ephrem, of Syria, in the fourth century, made her "incomparably more glorious than all the celestial host." In the East, during the fifth century, a solemnity was observed in honor of the goddess under the title of the Conception of St. Anne, the mother of the Virgin. This ceremony was introduced into the West sometime during the ninth century. Subse-

quently, the Council of Trent decreed her exemption from *actual* sin; St. Irenæus before this, however, had advanced the doctrine that Mary "repaired, by *her obedience*, the evils brought on mankind by the disobedience of the mother of the human family." (Did not *Christ finish* the work of redemption?) St. Augustine made an advance in the process. He would "suffer no thought of sin to be entertained respecting the Virgin Mother." And now, all that remains to be done is, for Pius IX to decide whether "all," including the Virgin, "have sinned and come short of the glory of God;" and whether, if "the Church" shall say of Mary, "she knew no sin," they do or do not deceive themselves, and make God a liar. And the process by which he is to arrive at infallibility, on this point, is all *a la Rome*. It is thus: the bishops first beg his Holiness to settle this question—one on which former Popes and councils have not ventured to express an opinion. The Pope, moved by the "repeated solicitations of bishops, from various parts of the Church," asks *their* opinion: or, in the terms of the Pastoral, "addresses all his colleagues for *counsel* in regard to the definition of this doctrine." The INFALLIBLE ASKS COUNSEL of the FALLIBLE!! This counsel is given the American bishops inclining to the affirmative. And this (I venture the prediction) is the direction in which "*the leaning tower at*" Rome will fall. And so, in due time, Papists will affirm of Mary, as the Scriptures do of CHRIST, "In [her] is no sin." (If so, why did she die? For the Scripture doctrine is, sin and death; no sin, no death. Or, was her death *the way*, or the way in part, by which she repaired the evils brought on mankind by the disobedience of the mother of the human family?" But to the process:) When the bishops have counselled the Pope!! he is to counsel them!! he is to decide the matter; or, in other terms, "aided by the powerful intercessions of Mary," (as the bishops assure us he will be, in a matter so intimately touching her interests,) he will then inform the bishops what *their* opinion is of the concurrent opinion of the Church; for it will not do for him to decide contrary to this tradition. This is the process by which an infallible head of an infallible Church, works out an infallible result; and *thus* solves the problem of infallibility, on this point, for "his most faithful subjects."

In the last paragraph but one of the Pastoral, we have a most remarkable instance of MARIOLATRY, on the part of these American bishops and archbishops. Here it is:

"When we survey the Christian world, and see thrones overturned, monarchs fleeing in fear, society convulsed, destructive errors spread by the untiring efforts of impious men, and confusion and disorder widely prevailing, we are afflicted almost to despondency: but when we raise our thoughts on high to the kingdom of light and love, where Mary—stands—near the throne of her divine Son, we are inspired!—with confidence!—that SHE!—who at the foot of the cross, received us all as *her* children, will effectually plead our cause!" If such impious nonsense does not set aside the meditation of the LORD JESUS, the only mediator between God and man, there is no such thing as the bishops denying the LORD that bought them. And can they believe a word of their arrant dogmatism? Never! until they can put darkness for light, and call evil good. And what infinite dishonor is here put upon the Son! Is not HE the only mediator between God and man? And shall they go to Mary? Has not he alone "all power in heaven and in earth?" And shall the devotees of Rome be *taught* to lean on any finite arm? Are his prayers alone always heard? And *dare* these bishops point any inquiring soul to "the powerful intercession of Mary?" Is CHRIST

only omnipresent and allwise? And will these men kneel, or teach others to bow the knee in prayer, before any finite presence, or to ask counsel of any one, not infinite in wisdom? If these *bishops and archbishops* do, in reality, believe all that they teach in their Pastoral, by how much they need, by so much let us pray, "Father forgive them, for they know not what they do." DELTA.

For the American and Foreign Christian Union.

Romanism as Propagated in Iowa.

It may be gratifying to the readers of the journal of the American and Foreign Christian Union, to learn the style of religion which the Roman Catholics are endeavoring to propagate in the State of Iowa, the newest and remotest Western State in the union, but one, California. Some idea may be gathered on this point, from the following facts, so notorious as to have gone the rounds of some newspapers, to a greater or less extent; to say nothing of their circulation out of the state.

Last season an Irish Catholic Priest, on his own responsibility, gave rise to the following statement that has been widely circulated among us in the West; and has been noticed, as follows, in one of our papers.

IRISH COLONY IN IOWA.—Rev. Mr. Mullen, catholic priest, has purchased a large tract of land in the Des Moines Valley, on which he intends to commence a colony of his countrymen as soon as the opening of spring will permit. It is said that he is well furnished with pecuniary means for the successful prosecution of his design.

Soon after the appearance of this personage, the following notice, having direct reference to his independent movement, or to that of some other priest, (the writer presumes the former,) was published by authority:—

NOTICE.

BISHOPRIC OF DUBUQUE, Dubuque, November 5, 1850.

Be it known to all the citizens of Fort Des Moines, Ottumwa, Farmington, Keokuk, &c. that some person or persons have pretended to be Catholic priests, sent by us to organize Catholic congregations in the Des Moines Valley, and bought land for that supposed purpose. These are daring impostors. We acknowledge so far, as true Catholic clergymen, none but the Rev. J. B. Villars, who resides at Keokuk, and the Rev. A. Kattenberger, who resides at Ottumwa. We shall be thankful to editors of newspapers in that region, who will have the kindness to publish this notice for four weeks. They may send their bill to us at Dubuque.

MATHIAS LORAS,
Catholic Bishop at Iowa.

November 21, 1850.

Thus, we have a Pope's Bull, with "little horns projecting" from the Bishopric of Du Buque, and the kingly "us," and all that pompous assump-

tion of power which Rome has every where asserted. No body must come to Iowa—no Irish Catholic—but through a French Bishop, forsooth, who claims the whole State.

Under this assumption, no doubt, the following notice has appeared of late at Iowa city :

The Rev. J. C. Perrodin will deliver two lectures next Sunday in the Catholic Church, on the Protestant system of religion, viz. a lecture on the Bible at 10 o'clock, A. M. and another on the charges of the Protestants against the Roman Catholic Church at half-past 2, P. M.

January 8th, 1851.

Now, all this looks like the Propagandism of Rome in *miniature*, a very likeness of old Rome herself in brief. Add to this miniature, the *burning of Bibles* last year, here at the Capital, under the direction of a French priest ; and the picture of Romanism, as propagated in Iowa, is sketched.

PROTESTANT PASTOR.

Iowa City, January 20, 1851.

We give this statement to acquaint our readers with the movements of Romanism in the quarter to which it refers ; and should be glad to receive from any source, similar intelligence from time to time.

The Colporteur, No. 2.

In my wanderings I met an inn-keeper at his own door. Having tracts in my hand and attempting to enter, he said, "we want no tracts here, nor will we have any of your vile trash. Begone, and never come here again with your books or tracts. "Why, friend," I replied, "you and I have but a few days to live, and God has commanded us to love and serve Him, and to love one another ; these tracts are to that effect, and to tell us to long for that happy period when all shall know God, and love to serve Him, from the least to the greatest." His wife hearing us, said, "give me one of these tracts." No, no, said he, with an oath. She sent a man for one, and he took one for himself. Then I was encouraged to enter in. They looked over the tracts, and the man took one for a friend. Then the inn-keeper swore at them again. Upon this I said to him : "Friend, suppose you heard a man on the side-walk swearing and calling on God for judgment on his own soul, or on his neighbor, and as has been the case in many instances, God would strike him dead could you say there is a soul that has gone to heaven to sing God's praise among the martyrs ? I believe you know better, and if you would read the Bible, it would teach you the awful consequence of profane

swearing." "O," said he, "I have a Bible." "Please let me see it." He showed me a large old Douay Bible with notes. "Do you know any place," said I, "that speaks against swearing." "Yes, the second commandment, in Exodus." "Please read it." So he read, "Thou shalt not take the name of the LORD thy God in vain, for the LORD will not hold him guiltless that taketh his name in vain." "Now, observe, no man need pretend to hope for the pardon of that sin unless he repent of it and forsake it, and so with all other sins; and to show it is not for our works, but for the interposing merits of CHRIST that we are saved from sin, let us look at Ephesians, 2d chapter, and 8th and 9th verses: 'By grace are ye saved' through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should glory, (boast)." I then showed him the 3d chapter of John, reasoned on regeneration, and explained the New birth. He became very serious and took my tracts, after inviting me to call again I left, with a solemn appeal to God, to teach us all to know the truth as it is in CHRIST JESUS, and grant us grace to seek it before it be too late.

The next time I went he exclaimed: "You are welcome; what has kept you? I want very much to hear more of that chapter." The Bible was brought, he urged three of his friends to stop to hear my reasoning on the 3d of John; they stopped. I showed them the great change from nature to grace consisted in being made to love God, for this love and mercy in providing a SAVIOUR for lost sinners; and this change the careless professor sees, but cannot tell how the SPIRIT of God has changed the sinner into a true believer. As God directs the wind, so he directs the operations of the HOLY SPIRIT, and like the white stone spoken of in the Book of Revelation, no man knoweth that new name, or new birth, but he that receiveth it; and then he knows that it is God's gift, for he knows it is not for works or merits of his own. My hearers appealed to the antiquity of the Church, (Roman Catholic,) and its apostolical succession. I said, where was the Church of Rome when there were seven in Asia acknowledged by the HOLY SPIRIT? That Church was never so acknowledged. CHRIST found the Jews in his day, taking the Scriptures for their guide, and you know you do not depend on it as your only guide. They said little more, while I declared to them the boundless love of God to sinners. Think of his sending His own SON! what love, what mercy, what pardon and peace to the sinner! On all which I dwelt at some length. The old man being filled with astonishment, asked pardon for his rudeness, took his friend to witness that he would never swear another oath. I then pointed out to him the dreadful evil of selling, or dealing in liquors of any kind. So after prayer I left again.

The third time I went to see him he was sitting, and four of his friends, with the Bible open at the same place, wondering how a man can be born

again; and rejoicing to see me. Instantly he gave me the Bible, as if already relieved from their perplexity. I said: "Friends, God has given us our being, and daily sustains it; while He has been pleased to spare us, we have sinned against Him, and we know it, and mourn for it; we seek deliverance by confessing to man and getting absolution, think all past sin pardoned, and return to sin again, and go on till we think the cup is full, and repeat the same again, doing penance, &c. without an earnest appeal to an offended God through the crucified Redeemer, by whom alone we can be saved, for there is no other name given among men whereby they can be saved. Now this new birth is an entire forsaking and repenting of all sin, and a full and entire dependance on the sacrifice of Christ alone. So it in reality is a new spiritual life; the man who was an enemy to God and man, now is a friend; it grieves him to see or hear his brethren wilfully sinning against that indulgent God, who has condescended to be so merciful to him; he is willing to suffer, yea to die, if he might by so doing glorify his Heavenly Father, and be instrumental in the conviction and conversion of sinners. This is that spirit that no man knoweth but he that receiveth it from God only."

In short, the man has sold out his stock, and let his shop, and neither tastes nor handles liquors. He is reproofing swearers, he blesses and thanks God for sending one to persuade him to read and know what the word of God is for the sinner.

A SINCERE FRIEND.

Our Own Operations: Home Field.

Missions among the Irish.

IN THE CITY OF NEW-YORK.—One of our colporteurs in this city finds an important sphere of usefulness among the Irish emigrants who have just landed upon our shores. "They are friendless, and surrounded by those who are ready to take every advantage of their ignorance and helplessness, to rob them of their property; and then it is that the missionary, endeavoring kindly to direct them in their temporal concerns, is gratefully received, and his further conversation on spiritual matters is readily listened to. One instance out of many," continues the writer, "I will relate. A young girl and her aged parent were asked by one of the runners, to give him \$2 50 for carrying a small box to the Brooklyn ferry. I was standing near at the time, talking to some other emigrants; and hearing so exorbitant a demand, turned around, and said that if they would trust me I would have their luggage conveyed for them at a much lower rate. On parting with them, I requested them to read some tracts which I put into their hands, and which would tell them

about CHRIST, and what he had done for them. They received them with gratitude. Having ascertained where they were to stop, I called upon them in the evening, and spent a very profitable hour, reading the Testament to them in Irish, and conversing on spiritual matters."

Another laborer states, "There are in my district, at present, fourteen diligent students of the Holy Scriptures. Some of these individuals are heads of families. I hold two weekly prayer-meetings, which are attended by ten or twelve Romanists. I am about to establish a third at the house of a recent convert from Popery. The good work is prospering, and daily extending in influence and interest. I sometimes stay reading and expounding the Scriptures among Romanists until ten o'clock at night. They often invite me urgently not to delay my next visit. Two or three other missionaries would find plenty to do in the field where I am now laboring alone. I prayerfully look forward to the time when it shall please the 'Lord of the harvest' to send forth suitable workmen, under the direction of our Society into this field, which is truly 'white unto the harvest.'"

A third missionary mentions a number of instances in which his visits have been well received, and apparently productive of good effects. The reading of the Irish translation of the Scriptures he finds much more acceptable than could be that of the English version. Several individuals under his instruction are, he thinks, becoming prepared to forsake their errors and embrace the Gospel. He visits about seven families daily, reading and praying with them, wherever they are willing to do so. This missionary agrees with the one whose report we first quoted, in the opinion, that the most favorable occasion for benefiting the Irish immigrant is at their landing on our shore. "Many, if not most of the more intelligent portion of them, leave their country disgusted with the conduct of their priests."

IN THE CITY OF PHILADELPHIA.—Our missionary W—— reports: "I am about to establish another Sabbath-school, and have the promise of twenty-five children to begin with. I am happy to state also, that the Sunday-school Union have made us a present of a ten dollar library. This has greatly encouraged us, and the children too. They carry home with them their Testaments, and thus bring light and comfort into many an abode of darkness and sin."

Another missionary relates an interview with the sister and friends of a young woman who has recently been converted under his labors. They are still Roman Catholics in name; and at first manifested much opposition to the truth, but by reading the Scriptures, and investigating the doctrines of their faith, six of these individuals have been led to perceive their errors.

This laborer meets with much encouragement in his visits to the families of Irish Romanists; he finds a great change in their treatment of the message of salvation. Formerly he was received almost uniformly with abuse and contumely; now he meets with many who listen with interest, and appear to have lost their bitter prejudice against the truth.

IN OSWEGO, NEW-YORK.—From Oswego we have an account of the conversion of an individual under the preaching of our missionary there. He seems to be truly penitent, and trusting only in the merits of CHRIST for salvation. The meetings held by our missionary are well attended, and in several cases a good impression seems to be produced.

IN THE CITY OF BOSTON.—“During the past month,” says our colporteur, “my labors, I am happy to say, seem to increase in interest and extent, and many things have occurred to encourage me in the work. New openings are daily appearing, and a spirit of inquiry is manifesting itself in many places.” Among the instances specified by the writer, is that of a Roman Catholic who has been for some time under the influence of the missionary, and who now seems to be not far from the kingdom of God. He has become familiar with the Scriptures, and finds much delight in the saving doctrines of the Gospel.

IN NEW HAVEN, CONNECTICUT.—The laborer who occupies this station is employed much of the time in visiting the people; he also holds several prayer-meetings every week. In more than one instance, he has found that a deep impression exists in the minds of Romanists among whom he labors.

IN PROVIDENCE, RHODE ISLAND.—Our missionary writes: “There is evidently a very gracious influence in several of the Roman Catholic families of this city. I see the dawning of a better day. The prayer-meeting held on Wednesday evenings at the house of a family formerly Romanists, has been well attended during the past month; and I hope that some who attend it are earnestly seeking the salvation of their souls.” A more recent communication states: “Though I labored in this field for some time without much visible success, yet of late the effects are becoming apparent. Since I last wrote, three men have called to see me, avowing their intention of forsaking Romanism. They are heads of families, and express a strong desire to place their children under my care in a Sabbath-school. There are besides these individuals, quite a number of adults who have come under the influence of the truth.”

Missions among the French

IN WISCONSIN.—Our missionary among the French population in this region, reports for the last month as follows: "In my field at Burlington, Wisconsin, twenty-four persons have been enlightened and quickened; five of them were Romanists, and the rest nominally Protestants, but without spiritual life. In one locality in Illinois I have had seasons of great joy. A number of individuals, adults and youth, twenty-eight in all, have, I trust, given their hearts to the SAVIOUR. In that field there are at present only five Roman Catholic families: they have no meeting of their own, and are visited by no priest; they come to hear me whenever I am there, and I hope the day is not far distant when they will be enabled to say, 'We, Thy people and the sheep of Thy pasture, will give thee thanks for ever.'

"In L——, Illinois, a field where I have just begun to labor, some good has been done already. Three Roman Catholics have been converted; several others seem well disposed. I intend soon to make another tour in the north-western part of Wisconsin, where I was well received a few months ago."

AT BRANDON, VT.—Two persons have been lately converted, under the efforts of our missionary, and have united with the Baptist and Methodist churches of that place.

IN RHODE ISLAND.—Our missionary laboring in this State has been severely tried by the dangerous illness of a member of his family, yet he has been enabled to prosecute his work with considerable success. We give the following extracts from his report for the last month.

"On Sabbath evenings I hold a public meeting for the French in this place. Early in the winter these meetings became very interesting. On one occasion we spent four consecutive hours in discussing various points. At this meeting we had several good readers; we used the Douay Bible, one in French, one in English, and several Testaments. Purgatory, priestly power, transubstantiation, and other Romish doctrines were examined by their own proof texts, and shown to be, even with their own notes and comments, wholly unscriptural. This meeting closed with a very favorable impression on the minds of most who were present, and some seemed to be truly awakened. After singing and prayer, upon which several who had contended with me, being decided Romanists, departed, we broke up the meeting with increased faith in God. This is a specimen of the meetings held with the Canadian French, until recently, when I have proceeded in a regular service, and preached from a selected text. During these services quite a feeling has been excited, and a few weeks ago one young man rose to ask our prayers. He is a well informed and

well instructed individual, and should he become converted, would be very useful in the cause of CHRIST among his fellow-countrymen.

"At ——— my reception was very flattering. About forty individuals came out to hear me preach. Only one of this number, as I learned upon inquiry at the time, could read, and he an old man about seventy years of age. They listened with attention when I talked with them as I met them, and during the services. They gave me a very candid and quiet hearing.

"At ——— we found quite a large number of Canadians. During a few weeks past an extensive interest has been awakened in all parts of the town in regard to religion. The French remain as yet unaffected. I have preached to them at different times, and visited them at their houses, but alas! can report scarcely any progress. One evening three individuals arose, requesting our prayers. Of course, for the moment, it seemed that the work would begin to spread among this deluded population. But we were disappointed. No sooner had the news spread, than these persons were met with violent denunciations. Parents, friends, united to dissuade them from attending any more meetings. Two of them quailed, the other persevered, and is now rejoicing in hope. But, poor fellow, he will be called to encounter violent opposition. May the LORD sustain him."

Foreign Field.

Letter from the Evangelical Society of France.

The following communication from the Committee of the Evangelical Society of France, has been received by the Corresponding Secretary of the American and Foreign Christian Union. The interesting nature of the facts contained in it, induces us to give it here in full. With so many urgent claims upon its immediate attention, it will not be possible for the Society to extend any relief at present to our brethren in Paris. It will however afford us much pleasure to transmit to them any donation which may be sent to us in answer to this appeal.

The letter of the Committee commences with the following encouraging details from various portions of its field of labor.

The minister of one of our missionary stations in the Department of the Charente, writes as follows:—"Our meetings are more numerous than they were when I forwarded you my last report. In the month of August the Sunday morning worship was attended by sixty or seventy persons: at this time we have from 130 to 150 hearers.—The evening service was attended by twenty persons; now we have not less than 140 or 150 hearers.—We have resumed the week-day meetings, where the attendants are instructed in singing, and which terminate in reading the word of God. We have from 45 to 60 persons. The Sunday-school begins to cheer me.

Several ladies have formed an association in order to work in behalf of the Evangelical and missionary societies, and each evening spent in this manner closes by reading the Bible. The Holy Scriptures are read in families, factories, and shops; and if I am not able to relate many conversions, I can at least witness to a cheering attachment to the Gospel truth.

"The village of F. continues to give me much joy: there we have a very interesting little flock. A family were of late attracted towards the Gospel; the husband and his wife informed me that they had been led to the faith in Jesus by listening to the preaching. These new friends return thanks to the LORD: although they are both of them unable to read, they take delight in quoting some beautiful verses from the book which they have learned to love.

"I have visited several villages where our brother Trivier has sometimes preached. There I have found people who continue loving the Gospel. But as they live isolated amongst unbelievers, they not unfrequently have great trials to undergo. A young female, who continues reading the Holy Scriptures, was happy to have a conversation with me: upon my speaking about her loneliness, she said: 'it is better to be saved alone than to be lost in company.'"

From his missionary station in the Department of the Manche, the Rev. M. Biau-det has been removed to Sens, where the Evangelical church was in need of a pastor. He has been regretted by all. We shall quote the following lines, written by the Evangelist on whom the charge of the missionary stations of the Manche will henceforward devolve:—"The departure of our dear pastor has somewhat disturbed the work: he was much beloved, and his departure was much lamented. We were, all of us, completely discouraged. But, thank God, things are getting better: zeal is reviving, and in the two places where the duty devolves on me, people evince an affection which I had not anticipated. Though 'I do not seek to please men,' yet I highly value such Christian affection, as is indicative of union, peace, and spiritual blessing through the LORD. In our last meetings the presence of the LORD was forcibly felt among us: people were praying and singing in a very impressive manner.

"At Coutances the number of hearers are increasing every Sunday. At one of our last meetings the place of worship, which can scarcely hold 80 persons, held upwards of 110, and many could not get in. If this movement continues we shall want another place of worship. It is at first from curiosity that the crowd come to hear the Gospel,—but several of them are attracted towards divine truth; they assiduously attend worship, and are not backward in spreading their new convictions around them."

Then, our brother mentions a maid-servant placed (much against her will) in a bigoted family, where she holds fast what she has received from the LORD; also a family at whose house he meets with a person whom he did not know, and who expresses his delight in hearing the preaching of the Gospel of truth: "He has got a full knowledge of the way of salvation." He anxiously longs for the return of Sunday. An aged woman, who was prejudiced against the truth, after a conversation upon the work of CHRIST, heartily shook hands with our friend, and assured him she would be happy to have much converse with him. We forbear detailing more minutely the hearty welcome made to a colporteur who is visiting that part of the country.

The beginning of a letter from one of our agents in the Department of the Haute-Vienne, is as follows:—

"In my last letter I said that we were full of hope and joy at the approach of the time which is to us a season of labor. That time is now at hand. The charge of the schools, meetings, visits, take up our time. I return thanks to God, who has brought back the days favorable to the fulfilment of his work. The schools are open, and the only child who, in the previous years, attended a different school, now attends ours, with his little sister. One of the bricklayers who are employed in building a church for the priest, and to whom we have distributed religious tracts, has purchased a Bible and attends our worship. Another is possessed of the holy volume, which was given him by one of our friends six years ago. I went to his village in order to pay him a visit; I only found his wife at home. She told me that he read the religious tracts with much interest, and that holding his Bible, he said to her: *Listen to me, if you desire to hear the word of God.* This woman also said that she had met in the fields with two girls of our villages who carry the holy book about with them."

Another laborer in the same country writes as follows:—

"Notwithstanding the annoyances which are raised up against us, the number of professed Protestants has not decreased. The spiritual work goes on somewhat slowly, and but few understand the true meaning of the Gospel. We have, however, half a score of persons who are more forward than the rest, and have a clear knowledge of the evangelical doctrine. Last Sunday an old man said to us: 'I now feel convinced that we cannot be saved by means of our own works. They never taught us any thing like that in the Romish church. It would be necessary to attend many a mass, to confess ourselves repeatedly, and frequently to tell our rosary, ere we knew that CHRIST was delivered for our offences, that he was made a curse for us, and that his blood cleanses us from all sin; but we learn it from the Word of God, and for that reason it can save our souls.'—In the afternoon my wife visited the old man's daughter, in whose heart the SPIRIT is striving. May God continue the work he has begun in her, and lead her to the SON, that she may have life."

The pastor of Villefavard gives the following account of his work:—

"It is not a common occurrence to see the inhabitants of a whole village walking so unanimously and harmoniously together in the way of truth, in a country where superstition is still prevailing. It is not without some pride that the villagers say to whoever will hear them: 'There is not in the whole village one family that goes to the vicar.' This unanimity much facilitates the fulfilment of our task, and the free practice of our religious rights. While some of our fellow-laborers are watched over and counteracted in their work, we quite freely travel about, work and preach the Gospel; we distribute religious tracts, sell Bibles and Testaments;—and one may safely say that this village is a beacon flame lighted up by the hand of God in the midst of a benighted population. The stubborn Romanists complain and vainly prophesy that the fine church of the vicar shall take away our adherents; but such of the Romanists as are sincere are not backward in declaring that 'some years ago Villefavard was the last of the villages and now is nearly the first.'

"Moreover, while the Gospel produces such precious fruits at present, we may safely anticipate a greater abundance for the future. The present successes have been gained over a generation already worn out and blasted by ignorance and superstition. A complete renovation and decided success can only be attained by the new

generation that attends our schools, and is trained up according to the principles of the Gospel. This is a nursery which God has ordered us to cultivate, and which may, under his blessing, give rise to cheering results. Several of these children are highly interesting, because of their knowledge of and zeal for religious matters. I give them small historical tracts to read, which they bring back in order to get a fresh supply. We teach them some little hymns, which they like to sing while they tend their sheep.

"I usually visit the sick and other people during the day. In the evening I visit the various villages of the parish, where I hold meetings, or read some useful book which is likely to interest and benefit the hearers. It is worth my while, I assure you, to brave the darkness, the rain, and the almost impracticable roads of this part of the country, to convey the word of life to those souls that are eager to listen to it. Frequently at the close of these readings they desire me to pray with them. One evening there was so complete a silence that I did not dare to look at my audience, lest I should find them asleep. When the reading was over I perceived around me nothing but faces wide awake. These good women had been so greatly interested that they had let their spindles slip from their hands.

"Religious meetings and public worship are generally well attended. We frequently see at our worship people from the neighboring villages, and even some of the vicar's followers, who, passing before our chapel, step in and thus hear the truth. In order to assist in instructing youth, on every Tuesday evening my wife gathers several young girls around our table, and instructs them in needlework, while she reads them some valuable book, or makes them sing a religious hymn.

"Do not forget us, dear brethren, do not overlook this important missionary station. Bear in your minds the greatness of the work and the weakness of the laborers, so that, through your interest and prayers, their work may not be in vain to the LORD, and that our glorious SAVIOUR may give efficacy to his word in the souls of many!"

In the Department of the Yonne, the congregations of Sens and Auxerre have been supplied with the pastors whom they so earnestly longed for. The former is under the guidance of our beloved brother M. Biaudet, whose ministry has been, so to speak, hallowed by a new bereavement. His mother-in-law, Mrs. Clement, has been, after a short illness, taken away from him and his children, to whom she performed the office of a mother. Our friends undoubtedly recollect that Mrs. Clement had been highly serviceable in our normal-school, of which M. Biaudet was the director. We deeply feel for our brother, and rest assured that the Fatherly hand which has struck him will also support him.

The pastor of Auxerre, Mr. Delhorbe, has recently arrived in this place. From his first report cheering encouragements may be anticipated. He writes: "I can give you but few tidings about this place. Worship is better attended than in the summer. The congregation is composed of about a hundred persons; on Christmas-day there were more than 150 hearers. I am glad to see that the three services are always attended by nearly the same number of hearers,—I mean both the week-day and Sunday services."

After speaking a few words about his intention to watch over the schools, and after mentioning some particulars which show that the blessing from above rests on

the spiritual work, he adds:—"I have been three times to Chablis since my return from Geneva: although the people did not expect me, yet I had three hundred hearers. At the two ensuing meetings I had no less than 400.

"At Branches, things are nearly on the same footing: the meetings are better and better attended. They generally number from 200 to 250 persons. This is a cheering fact, when we consider that the place is thinly peopled. I am glad also to see that there are as many women as men. There is therefore ground to hope that their influence over their husbands will not be contrary to the Gospel. I have been four times to Branches, and as many times to Appoigny, of which I will say a few words.

"It is to be regretted that the place of worship which Mr. Dumont was to provide for us is not yet ready. He has procured for the present a room which can hold only 60 persons, and therefore is insufficient. The last time that I preached, the room was crowded, and nearly 30 persons stood in an adjoining room, the door of which was open; so that they could hear as if they had been in the very room where the worship was celebrated.

"In short, the work of Auxerre and the vicinity appears to be on the advance.—Of late a young Protestant living at Irancy, nine miles from Auxerre, called upon me (says M. Dumont, for I have not seen him myself,) bringing a petition signed by 150 inhabitants of that place, who are anxious that I should go there and preach the Gospel; they promise to contribute a room, warmed and lighted. If the young man calls again I will go to Irancy to see how matters stand, but not to begin meetings, which I could not continue because of my numerous occupations. This induces me to say a few words about my situation at Auxerre.

"I have three services a week in town, and two catechetical instructions for the elder pupils of the schools,—having thus five duties a week in town. Besides, I must go every Monday to Appoigny, and every Thursday to Branches or Chablis,—making a total of seven duties a week.

"From what you are doing in Paris or elsewhere, you may easily imagine that I have too many duties to perform, if I mean to do them well. I am resolved conscientiously to do my duty. But, if I must be absent from Auxerre two days in the week, I cannot find time enough to prepare my five services as I ought to do, and to visit sufficiently for the promoting of the work. This you will easily understand if you recollect that in nurturing others I must first have time enough to nurture myself. I have not sufficient time, while I am absent two days, and come home at midnight. Do not imagine that the controversial sermons for the villages do not take up much of my time; in order to prepare them in a profitable manner, and then build upon solid ground, I want more time than to prepare my sermons for town. In short, I have not sufficient time for my visits in town and country, for my preaching and my seven duties.—I will continue, during winter, but after that time I shall only be able to take care of one village besides Auxerre. I shall have still six duties a week, which will be quite sufficient.

"In a village of the same neighborhood, which is visited by one of our agents, and possesses an evangelical school unconnected with our Society, a cheering fact of late took place. The schoolmaster who taught boys and girls, was prohibited from teaching the latter in consequence of the newly-enacted law concerning public instruction. He petitioned the Academical Board. The Board gave a refusal, alledging that the school of the nuns (*sœurs*) was well adapted to the wants of the village.

The greater proportion of the parents and children were much grieved at the refusal. The girls, quite unwilling to attend the nuns' school, established a true Lancasterian school, where, without the aid of a teacher, they are endeavoring to preserve what has been taught them. Their parents are anxious to get a school-mistress. 'Great sacrifices have been made in that village towards instructing the children, and greater ones will be made in the present circumstances,'—are the words of one of our agents, who adds, that he is relying on our Society's assistance."

In another village of the same Department, one of our agents, a minister of the Gospel, whose preaching is regularly attended by a congregation of some 40 persons, has established a Bible-school, where he teaches some 30 persons every Thursday.

(To be continued.)

FOREIGN INTELLIGENCE.—We have interesting communications from our foreign fields of labor—Ireland, France, Italy, South America, &c. but are compelled to postpone them till the next number of our magazine.

Notices of Books.

THE ANNUAL OF SCIENTIFIC DISCOVERY: edited by David A. Wells and George Bliss. Boston: Gould and Lincoln.

The object of this elaborate work is to present, under a systematic arrangement, an account of the various discoveries, inventions and improvements, that have been achieved within the past year. It opens with a valuable paper on the general progress of science in 1850; and then enters upon the subject in detail, in the various branches of the natural sciences and the arts. The use of this mass of information is also facilitated by the addition of careful indexes and tables. A handsome engraving of the portrait of Professor Siliman is prefixed. This work is certainly an important acquisition to our scientific literature; its value is not limited by its novelty as an annual; but will be permanent, as a judicious and well-digested record of intellectual and social progress.

THE OLD RED SANDSTONE; or, New Walks in an Old Field: by Hugh Miller. Boston: Gould & Lincoln.

High commendation has been bestowed by our most discriminating literary judges, upon this production; which, together with the volume which followed it, under the title of "Foot Prints of the Creator," has obtained for its author a high place among men of learning. If science is to be made attractive to the million, it will not be accomplished by the flippant and superficial, but by writers, profound as well as ingenious and entertaining. Mr. Miller's works will interest all who have any taste for the study of nature; and the reverential Christian spirit which pervades them is a quality yet higher than their vivacity and ease of style.

FOREIGN REMINISCENCES: by Lord Holland. New-York: Harper & Brothers.

Our English brethren are not a little annoyed at the freedom and candor with which the distinguished author of this little book has discoursed upon some of the more prominent subjects and characters of the day. To us, however, those features make it only the more acceptable. A considerable portion of the "Reminiscences" relate to Napoleon; for whom, it is well known, Lord Holland entertained the highest admiration.

FRANCONIA STORIES; WALLACE: by J. C. Abbott. New-York: Harper & Brothers.

We are glad to find Mr. Abbott once more engaged in this style of composition. His Rollo books were universally popular among the young people; who will be delighted at the announcement of a similar series of stories. The publishers have given to this little book a novel and attractive garb.

THE MOORLAND COTTAGE is a simple and touching tale of rural life, by the author of "Mary Barton."

LAVENGRO: by George Borrow, author of The Bible in Spain. New-York: Geo. P. Putnam.

It is doubtless owing to a misapprehension of our own, that we have been—to use a vulgarism—so completely nonplussed by the reading of this production. Instead of the autobiography of a travelling agent of the British and Foreign Bible Society, we are met with an incoherent collection of harum-scarum adventures, philological disquisitions, and moralizings of at least doubtful morality; such as Gil Blas might have composed, by the aid of the Archbishop of Grenada. Doubtless, in this disappointment we have ourselves to blame. Lavengro may be a very racy novel, though it has no affinity with "the Bible in Spain." We shall be excused, however, from criticising a book which seems to have no sober design, and certainly cannot be expected to accomplish much good.

CRUMBS FROM THE LAND o' CAKES: by John Knox. Boston: Gould & Lincoln.—The elegantly printed book which bears this original and significant title, contains a series of interesting sketches of Scottish scenery and manners; written in an easy and readable style, and apparently from the pen of some appreciative son of Scotia, returned after a long exile to his native soil.

The sixth part of SOUTHEY'S LIFE AND CORRESPONDENCE, published by Messrs. Harper, has appeared; completing this valuable work. It is illustrated by a fine likeness of the poet.

HARPER'S MAGAZINE for March contains, besides a choice selection of entertaining articles from the English press, Thomson's Poem of "Spring:" illustrated in the most tasteful style.

THE WORLD'S PROGRESS: a Dictionary of Dates. Edited by G. P. Putnam. New-York: G. P. Putnam. We have had occasion to use this work to some extent within a few days, and can, so far, testify to its general accuracy and completeness. The plan is an excellent one. The mass of intelligent readers require nothing so much as good encyclopædias and compendiums of knowledge, such as this.

Mr. Norton's Successor.

We are happy to inform our readers that the Board have appointed the Rev. E. R. FAIRCHILD to be the Financial and Home Secretary of the Society. Dr. F. will, therefore, have charge of all that relates to the operations of the Society in this country, as well as of everything that relates to the financial affairs of the Society. All letters relating to these subjects ought to be addressed to him. Dr. BAIRD will continue to be Corresponding Secretary, and have the editorial charge of its Foreign Operations, and the editing of the Magazine.

Movements of Rome.

Decline of Romanism in Roman Catholic countries.

The following article illustrates what is going on in almost all Papal countries in the world. Intelligence is gaining ground in every civilized country, even the most thoroughly Roman Catholic, although ROME desires it not, and in reality hinders the onward march of knowledge wherever she can. This advance of intelligence is eminently disastrous to bigotry and superstition. This is seen and felt even in Bohemia—one of the most Papal countries in Europe, and where the blood of Protestants, in former times, was made to flow in torrents. The same thing is true of Spain and Italy.

BOHEMIA.—Funeral of a Heretic.—A circumstance has just occurred in Prague, which illustrates in a striking degree the decrease in that city of that form of religion—devotion to dogma and church ceremonies—most acceptable to a power-loving priesthood, and to despotic governments. I allude to the burial of Dr. Smetana, philosopher and man of learning, who last year publicly abjured, in Prague, the errors of Popery. Dr. Smetana had been a Catholic priest, and member of a distinguished order, (Kreutzherrn;) therefore his apostasy, as it was called, made a great deal of noise in Bohemia, and brought such a host of bigots in arms against him, that he found it necessary to give up the editorship of the *Union* newspaper (his occupation at the time he seceded from the Catholic church) and take refuge in Altona. His health being broken, however, and feeling that his days were numbered, he lately came back to Prague to take leave of his relations and friends, and to be buried in his native soil. Since his return, the priests, with the ultramontane archbishop, Prince Schwarzenberg at their head, have been making extraordinary exertions, both with the dying man and his family, to induce him to return to the bosom of "the only sanctifying church." The archbishop even went twice in person to Smetana's humble abode; but the exhortations, the pathos and the threats of his eminence proved to be fruitless. Smetana remained true to his principles, and died, as he had lived, obeying the dictates of his reason and conscience, and leaving an unsullied moral character behind him. How was such an arch-heretic to be buried? This knotty point brought the church and military authorities and the police into a fever of excitement and alarm. The result of their deliberations was shown in an order that the corpse should be conveyed in an undecorated hearse, and without any kind of religious ceremonial; that it should leave the town by the gate nearest to the deceased's residence, and be taken a roundabout way outside the walls, and at a quick pace, to the place of destination. This was the Protestant burial ground, in a corner of which a grave had been prepared. Although an early hour had been fixed, and kept as secret as possible, still many thousands were assembled to do the last honors to a man whose life was known to have been devoted to freedom and truth. Despite rain and mud, an immense concourse of people followed the hearse, and when it reached the burial ground the numbers are said to have amounted to at least 6000. On the coffin being lowered into the grave, one sympathetic feeling seemed to actuate the entire assemblage; for in an instant the heads of all present were uncovered, and a dead silence prevailed for several minutes. After this tribute of respect for the deceased—the only one possible on such an occasion—the crowds dispersed as quietly as could be, to return to the town by different gates.

Thus ended this memorable burial, which caused the military to be confined to the barracks, prepared for work, brought every policeman on his legs, and no small amount of vexation to the authorities. The lesson read to the latter has been a bitter one. Twenty-five years ago the people of Prague would probably have torn the body of an excommunicated man, like Smetana, from the hearse, and thrown it in the gutter. It is now apparent that the condemnatory voice of the church and the word heretic have lost their power over the people, even in a city where so little has been done for education. Will rulers read the signs of the times? In Austria the faith in bayonets and in restraining absolutist nostrums seems to become from day to day more violent. But the more rapid the course down the inclined plane the sooner the end will be reached.

View of Public Affairs.

There is but little in the present aspect of Public Affairs in our country that calls for special remark. Congress adjourned on the 3d ultimo; and we shall have a long interval of nine months, during which the din of politics will be less deafening than it has been for the last few months, or rather for the last fifteen or twenty months. Among the acts passed at the last moment by Congress was a Cheap Postage Bill, which will take effect in the month of June next. It is not all that one could desire; nevertheless, it is a great advance in the right direction, and will be a blessing to the country. Our readers will see that, on the whole, it places periodicals like ours on as favorable footing as, perhaps, could be expected. The postage on Magazines must be paid in advance hereafter. Ours will be three cents, six cents, nine cents, &c. *per quarter*, (or twelve cents, twenty-four cents thirty-six cents, &c. *per annum*,) to the subscribers, according to their residence at the distance of 500 miles, 1500 miles, 2500 miles, &c. A large portion of our subscribers reside within 500 miles of New-York, a considerable number beyond 500, but within 1500, and some between 1500 and 2500. Long before we may hope to have many subscribers in California and Oregon, the law will be made more favorable.

Several important bills failed, as usual, through the great pressure of business at the last moment. This is much to be deplored. The question—Who is to be the next President? begins to be agitated; and not many months will pass away before the subject will excite the nation from extremity to extremity. This, too, is deplorable; but it cannot be helped. There are greater advantages than evils attending the election of the chief officers of the State at comparatively short intervals.

In England the Whig ministry of Lord John Russell, Palmerston, and their colleagues have resigned. This will be attended with important re-

sults. A Tory ministry is almost inevitable; and such a ministry will be much more likely to take hold of the Catholic question with vigor than the late Whig ministry did. The Tory party have ever been more zealous friends and defenders of the Established Church than the Whigs. Indeed, the latter party have had a considerable element of religious indifference, if not of real infidelity, in their ranks for a long time.

We have reason to expect, then, that Cardinal Wiseman and his scheme will not find the Tories, if they should come into office, quite so tractable as Lord John Russell and his colleagues were. At least such is our opinion. But we shall soon know, as the next steamer (we write these lines on the 13th of March) will bring us important news respecting this subject.

We sincerely wish that England would cut short these difficulties with Rome, by saying: "We will allow you to have a Cardinal-Archbishop, with a large staff of Bishops, Vicars-General, Priests, &c. &c. in England, upon the sole condition that you will allow us to place a Protestant Archbishop at Rome, and Protestant Bishops at various points in Italy, together with a goodly number of Protestant Ministers, to do just what you wish to do in England—convert the people of that country to Protestantism." This would be just as reasonable as that Rome should demand and attempt what she is doing. We would give to Rome liberty to do all that she can to convert Protestant nations; but we would have her grant the same liberty to Protestants to spread what they believe to be the Truth in Papal lands. This is fair and equal. Men of the world, men of impartial minds, will say that it is fair and equal. And if Rome will not say so too, it is because of her bigotry, and her sense of weakness in her own domains—of her fear to meet Protestantism there. Oh! the ineffable baseness of Rome in this respect, as in so many others!

In France the President and the Assembly have come into serious collision, and each is striving to thwart the other as much as possible. The President removed Changarnier, the favorite General of the Assembly, from the command of the troops in and around Paris; and the Assembly refuses the Dotation Bill! This is playing *tit for tat*. But how will all this end? That is indeed a grave question, which a few months must solve.

It would seem as if Austria is determined to have the ascendancy in German affairs. At all events, she and Prussia will be likely to rule, between them, the States and the people of that important country, until a stronger than both appear on the scene.

It is feared that Austria, Prussia, and Russia will make some difficulty about Switzerland's allowing so many political fugitives to find refuge within her limits. We can hardly think, however, that they will proceed to the employment of extreme measures. But our hope of peace for Europe and the world is in God alone.

P. S.—According to the news of the Asia, it seems likely, after all, that Lord John Russell will have to carry on the government for awhile at least. The developement which the present crisis is making demonstrates the great influence exerted by Puseyism, in the fact that the *Times* is rather unwilling to run against Rome's movements.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH
ENDING 10th MARCH, 1851.

| MAINE. | |
|--|---------|
| Washington, Calvin Starrett, | \$1 00 |
| NEW HAMPSHIRE. | |
| Auburn, Dea. B. Pike Chase, | 3 00 |
| Francistown, Miss Lucy Everett, part, L. M. | 5 00 |
| Salisbury, Miss C. M. Poole, | 1 00 |
| Peterboro', John Field, | 9 00 |
| Manchester, 1st Cong. Ch. of which \$10 from Chas. Richardson, in full of L. M. | 29 73 |
| West Canaan, Country Girl, | 1 00 |
| MASSACHUSETTS. | |
| Housatonic, A. D. Whittemore, | 62 |
| Southboro, Pilgrim Church, | 7 68 |
| Oxford, To make Rev. Horatio Bardwell, L. M. | 50 00 |
| New Braintree, A balance, | 1 80 |
| West Needham, Rev. Andrew Bigelow, part, L. M. | 10 00 |
| Hopkinton, 1st Cong. Ch. | 41 85 |
| Springfield, 1st Cong. Ch. and Soc'y. of which \$10 from Mrs. Susan Pyncheon, L. M. in full, | 72 00 |
| Ditto, South Ch. and Soc'y. | 103 00 |
| Weston, A Friend, | 1 00 |
| Medway, Village Ch. and Cong. to make Nathaniel Clark, L. M. | 29 27 |
| Ditto, J. C. Hurd, L. M. | 30 00 |
| Leominster, A. H. Merriam, | 2 00 |
| South Abington, Eckley Stearns, L. M. | 30 00 |
| Rockport, Cong. Ch. and Soc'y. Rev. W. Gale, part L. M. | 25 00 |
| Worcester, Dea. Ichabod Washburn, \$130; Philip M. Moen, \$50; Perley Goddard, \$25; Hon. Alfred D. Foster, in full, L. M. \$20; Miss Sarah Waldo, \$80; ditto, to aid the Waldenses in building a chapel at Turin, in Italy, \$100; Collection at Uni- ted Meeting in the Central Ch. \$58.65; Collection at a Union Meeting in the 1st Baptist Ch. Rev. Samuel B. Swalm, and Rev. Charles R. Colver, L. M.'s \$60.50, | 524 15 |
| New Marlborough, South, | 4 00 |
| RHODE ISLAND. | |
| Kington, Cong. Soc'y. Rev. Joel Mann, L. M. in part, | 10 00 |
| Tiverton, Globe Village Ch. Chas. F. Searle, in full, L. M. | 16 11 |
| CONNECTICUT. | |
| Chester, A. S. Chesebrough, | 3 00 |
| Deep River, Ezekiel Rich, (Rev.) | 5 00 |
| Bethlehem, Amos Allen, Esq. part of his be- quest, and for L. M. | 30 00 |
| West Hartford, Cong. Ch. | 8 00 |
| Woodbury, Henry S. Curtiss, | 2 00 |
| NEW-YORK. | |
| Ballston, F. S. Wicks, | 20 00 |
| Spring Valley, Peter Allen, | 1 00 |
| City, Samuel Dunshee, | 5 00 |
| Brooklyn, Plymouth Ch. | 249 74 |
| Sackett's Harbor, Maj. M. R. Patrick, L. M. | 30 00 |
| Nunda, Presb. Ch. \$19.26; Wm. N. Alward, part, L. M. \$10; Bap. Ch. \$7.68; M. E. Ch. Rev. Mr. Laman, part, L. M. \$10, | \$46 94 |
| Palmira, Presb. Ch. \$34.47; M. E. Ch. Rev. Mr. Hickok, part, L. M. \$10.64; S. F. Mrs. Emeline Pettit, part, L. M. \$15, | 60 11 |
| Seneca Falls, P. O. Mrs. McCall, part, L. M. \$28; Baptist Ch \$5.12, | 33 12 |
| Waterloo, P. Ch. | 20 00 |
| Lyndonville, P. Ch. a balance, | 3 00 |
| Bergen Corner, C. Ch. a balance, | 1 50 |
| Rochester, Mrs. Sarah Ray, | 15 00 |
| Albany, 2nd Presb. Ch. \$382; North Ref'd. D. Ch. \$121; South Ref'd. D. Ch. Wm. W. Halloway, L. M. \$33.50; Middle R. D. Ch. \$34; M. E. Ch. Green-street, Mr. Kelly, \$3; 1st Presb. Ch. R. E. Williams, \$10; Female Evan. Soc'y. \$144.44, of which \$68 from Ladies of North R. D. Ch. Mrs. Dr. Kennedy, part, L. D., and \$16 from Middle R. D. Ch. Mrs. Cornelia R. Wyckoff, part, L. M. | 727 90 |
| Troy, Associate Church, Rev. Dr. Bullion's, \$16.50; 2nd Presb. Ch. Rev. Mr. Fields, \$71.25; Ladies of Troy Female Seminary, John H. Willard, L. M. \$33, | 120 75 |
| West Troy, 2nd R. D. Ch. Rev. Mr. Wyckoff, part, L. M. | 18 00 |
| Lansingburgh, 1st Presb. Ch. \$14; 2nd Presb. Ch. \$14.20, | 28 20 |
| Oswego, 1st Presb. Ch. \$10 of which make Judge Allen, part, L. M. | 104 35 |
| New-York, From Dr. Baird, of which \$30.75 make Rev. Oscar H. Gregory, of West Troy, L. M. | 240 00 |
| Hudson, Maria Decker, | 1 00 |
| City, J. D. Dix, | 5 00 |
| Brasher's Falls, Calvin T. Hubbard, \$4; Geo. Wadsworth, \$1, | 5 00 |
| NEW JERSEY. | |
| Madison, Sarah S. Burrell, | 3 00 |
| Newark, J. Fowler, | 2 00 |
| Orange, 2nd Presb. Ch. | 90 81 |
| Gloucester, M. E. Ch.'s additional, | 34 50 |
| Baskingridge, Mrs. C. McGowan, \$10; Mr. A. McGowan, \$5, | 15 00 |
| PENNSYLVANIA. | |
| Bedford and Schellsburgh, Presb. Cong's. Thos. K. Davis, in full, L. M. | 6 00 |
| Uniontown, Presb. Ch. bal. of Rev. J. Stone- road, L. M. | 10 50 |
| Philadelphia, Mr. Isaac Ashmead, \$5; Mrs. M. Mason, \$5; Rev. Mr. Dale's Ch. \$15; Rev. Dr. Crawford's Ch. in part, \$15, | 40 00 |
| Coatsville, Presb. Ch. | 35 72 |
| Norristown, Presb. Ch. balance, | 12 50 |
| Washington, Presb. Ch. | 3 00 |
| Upper Buffalo, Presb. Ch. | 18 45 |
| Mount Prospect, Presb. Ch. | 13 62 |
| West Alexandria, Presb. Ch. Rev. J. Mc- Clusky, L. M. | 30 19 |
| Allegheny City, 1st Ass. Ref'd. Ch. | 26 97 |
| Canonsburgh, Pigeon Creek, Presb. Ch. Rev. J. Sloan, L. M. | 30 00 |

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| Canonsburgh, Miller's Run, Presb. Ch. Rev. W. Smith, part, L. M. \$20 75 | So. Memphis, United Meeting of 1st Bap. and 1st M. F. Ch. to make Rev. J. Finley, D. D. L. M. \$20.45; A Friend, \$1.50, \$21 95 |
| Ditto, Students of Jefferson College, \$17.93; Presb. Ch. Rev. Dr. Brown, L. M. \$23; Individuals, \$3, 43 93 | Ditto, A. M. Hopkins, \$30; Col. Patterson, \$10; A. S. Caldwell, \$10, 50 00 |
| Ditto, Peter's Creek, Bap. Ch. 6 00 | INDIANA. |
| Ditto, Centre, Presb. Ch. Prof. Orr, part, L. M. 16 30 | Washington, Presb. Ch. 12 00 |
| Ditto, Upper Ten Miles' Creek, Presb. Ch. 6 00 | Williamsport, Union Meeting, 5 00 |
| DELAWARE. | Attica, Presb. Ch. 7 35 |
| Hanover-street Presb. Ch. in part, 27 00 | Covington, Union Meeting, 6 21 |
| Bethel, M. E. Ch. additional, 26 00 | Terre Haute, Cong. Ch. \$10.60; Bap. Ch. \$9.15; Meth. Ch. \$10.30, 30 05 |
| MARYLAND. | Rockville, Union Meeting, 6 74 |
| Seneca Mills, Rev. Chas. H. Nourse, 75 | Greencastle, Meth. Ch. 4 40 |
| Montgomery Co. Miss S. E. Peter, 1 00 | Ditto, Contributions in Printing, 1 25 |
| Bethel, M. E. Ch. 22 73 | Madison, St. John's Ch. and Soc'y. \$9.41; Wesley Chapel, \$10.55, 19 96 |
| Elkton, Union Meeting, in part, 45 00 | OHIO. |
| VIRGINIA. | Bloomington, Presb. Ch. Rev. Mr. Dickey, L. D. 96 25 |
| Mossy Creek, Presb. Ch. additional, 35 50 | Chillicothe, M. E. Ch. Main-street, to make Rev. Wm. H. Sutherland part L. M. \$27.60; Walnut-street M. E. Ch. C. W. Sears, part L. M. \$28.50; Associate Ref'd. Ch. \$6.25; O. S. Pres. Ch. \$8; N. S. Presb. Ch. \$9.50, 79 85 |
| Wheeling, Fourth-street M. E. Ch. 12 52 | Cincinnati, 1st Orthodox Cong. Ch. in ad'n Hamilton, 1st Presb. Ch. in addition, 20 75 |
| So. Wheeling, M. E. Ch. Rev. Israel Dallas, L. M. 30 00 | Walnut Hills, Seminary Ch. in part, \$30.25; Miss Maria Overaker, to con. Rev. D. H. Allen, D. D. a L. M. \$25, 55 25 |
| Ditto, Mrs. J. M. Baker, 2 50 | Springfield, Ass. R. Ch. in part, 15 50 |
| NORTH CAROLINA. | Troy, Wesleyan Ch. in part, 90c; M. E. Ch. \$2.30; Franklin-street Presb. Ch. Rev. Dani. Rice, L. M. \$30, 33 20 |
| Wake Forest College, per Rev. Dr. White, 10 00 | Dayton, Third-street Presb. Ch. in part, Rev. John W. Hall, D. D. a L. D. \$91; Mrs. Luke, \$1; 1st Presb. Ch. and Soc'y. in part, Rev. P. D. Gurley, D. D. a L. D. \$55; Wesley Chapel, in part, Rev. W. P. Strickland, L. M. \$17.15; Evang. Luth. Ch. \$5, 169 15 |
| SOUTH CAROLINA. | Concord, Presb. Ch. 13 00 |
| Charleston, A few friends, 7 00 | Springfield, 1st. Bapt. Ch. 4 60 |
| Ditto, Mrs. Middleton Smith, L. M. 30 00 | WISCONSIN. |
| Due West, Rev. Dr. Grier, 5 00 | Lisbon, Levi Russell, 5 00 |
| MISSISSIPPI. | CLOTHING.—A barrel, containing Apparel, valued at \$34, from the Ladies' Sewing Society of East- bury, Connecticut; which will be used as re- quested. |
| Port Gibson, Presb. and M. E. Ch's. Ladies Auxiliary A. & F. C. U. Rev. Z. Butler, D. D. and Rev. Mr. Booth, L. M. 120 90 | MORTIMER DE MOTTE, <i>Treas. of Amer. & For. Christian Union.</i> 10th March, 1851. |
| Oakland College, Mrs. Chamberlain, \$5; Mrs. Murdock, \$5; per Rev. Dr. Chamberlain, \$15, 25 00 | |
| Carmel, Presb. Ch. 72 00 | |
| Vicksburg, Mr. Rowan, \$5; Mr. Record, \$4.85; Mrs. Chidaah, \$1, 10 85 | |
| LOUISIANA. | |
| Jackson, Ladies Auxiliary, A. & F. C. U. Rev. S. M. Montgomery, Rev. John F. Hines, and another, L. M's. \$90; Centenary College, Prof. A. G. Miller, L. M. \$30, 120 00 | |
| Natches, Presb. Ch. Ladies Auxiliary, A. & F. C. U. 484 25 | |
| TENNESSEE. | |
| Memphis, United Meeting at Cumb. Pres. Ch. 35 25 | |
| So. Memphis, M. E. Ch. Q. C. Atkinson, to make Rev. Mr. Henderson L. M. \$30; Mrs. Q. C. Atkinson, \$20, 50 00 | |
| Ditto, United Meeting of So. Bap. and So. M. E. Ch. to make Rev. Mr. Gale, part L. M. 24 35 | |

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J. Kelly 141 Fulton St. N.Y.

JOHN HAUSSCHEIN

(CALLED)

DECOLAMPADIUS.